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WHAT IS MEDIUMSHIP?

Synopsis of a Lecture Delivered at Galveston, Texas, December 11, by
John W. Ring.

Mediumship is to the spirit, the real man, what growth is to the physical body, the covering of the real man. The atoms which form the body very naturally respond to compliance with certain laws, and we have become accustomed to the results so that we scarcely speak of physical growth other than the natural result of Nature's laws. With equal naturalness the various organs of the body become responsive to the mind, the real man, and become the medium through which the physical world may be sensed, touched and realized.

Physiology is the science of the body. Psychology is the science of the mind. The relationship of the two, and the manner in which the body is responsive to the mind, and the mind is able to operate through the body, may be called mediumship.

Anyone who realizes that the body is but the covering for the real man will also realize that the real man, as a spiritual entity, uses the body as a medium through which to express itself. Since the substance from which all bodies are formed is similar, and since it is secondary to the power that operates through them, we very naturally conclude that the more subtle substance from which minds are formed, and which is primary to the being of man, is similar. Chemical analysis demonstrates that there is responsiveness between these atoms of substance which form different bodies, and reason leads us to conclude that a similar responsiveness must exist between the minds that live in these several bodies.

Before telepathy became a science whereby these problems were studied, phenomena occurred which lead to thorough investigation. These phenomena were of two classes: Physical and mental. The former were those which seemed to be entirely independent of the individualized mentality, and the latter those which acted directly upon and through the mind. Realizing that all action of the body is a result of mental activity, we must conclude that all phenomena is more or less the result of the mind. So frequent became these phenomena that investigation of the various forms, and the laws which control their appearance goes to make up all religious and much secular history. Telepathy stands in our midst and demonstrates the relationship of mind to mind, and the possible influence which one mind may have with another.

Ancient religionists conceived the idea that life is pulsating in every image of Nature, and they worshipped the demonstrations of Nature's forces. They believed the sun, sea, air, all nature throbbed with life and though they could not understand the phenomena, they prescribed certain ceremonies whereby they should be recognized, and thus religion was born. Later in the development of religion a closer relationship was demanded, and "the word became flesh." Instead of worshipping the sun of nature, a son was declared as the only son, and various religions have sprung into existence; for if one people could have an only son, so could any other people have the same.

The leaders of these religious cults declared a distinction between the minds living in physical form and those who had passed from the physical form, and styled themselves prophets or mediums, since through them communication was possible with the mind living upon a different vibration to those incarnate. The

visitation of these minds incarnate is the foundation of those religions which follow the natural religion when all nature was worshipped.

One of these minds or spirits or angels, figured in the birth of Buddha, Jesus, and various other messiahs, saviors and christs, in a similar manner to the visitation of Gabriel to Mary, Joseph and Zacharias, in the story of Jesus, which is most likely familiar to all who will read this. The Maid of Orleans, who figures prominently in French history, and the fact that Washington was visited by an incarnate being who described much of American history to him during the dull and doubtful days of Valley Forge, are but two instances standing alongside of similar instances in the history of all nations. Haunted palaces, the appearance of wronged dukes and princesses, are things which go far to make up the history of all nations of the earth.

The child learns to use his body. It becomes responsive to the mind. It is the medium through which he manifests. He watches parent and listens to the teacher, and by precept and example his faculties gain better use of his body—the medium. The wise parent and successful teacher are conscious of the possible and potent influence of their unexpressed thought, and of the suggestion made to the mind while the body sleeps. This demonstrates the possible influence of mind with mind, and while we do not see or hear the mind—only its results in artistic display and symphony of sound—we are moved by its spiritual influence. Many of the minds whom we have loved are gone from the body, and this is called spiritual mediumship.

To preface any statements given as a definition to spiritual mediumship, pray be reminded of its naturalness, even like unto the manifestations of the individual mind through its own body. Thus natural it is a part of each individual to some degree, and its unfolding can be likened unto the growth of the child.

As some people can plan and others succeed best in execution, so some mediums are acted upon for physical manifestations, raps, moving of articles of furniture without physical contact, slate-writing, materialization, etc., and others have the faculty of mental perception and receive by clairvoyance, (spirit sight) and clair-audience, (spirit hearing) messages from the arisen loved ones.

We, of course, want to know what effect the development of these powers will have on the individual and if the results are generally beneficial. Proper development and judicious use of all bodily and mental functions are conducive to one's well-being. By the natural unfolding of one's spiritual gifts he makes use of his talent, comforts mankind, and complies with the requirements for spiritual growth. We learn from those who have passed to spirit life that they require certain contact and experience with physical life. Their manifestations are never alone to comfort and bless us, but for their own unfoldment.

The law which enables our loved ones to come and bless us with their presence and receive from us the necessary experience of physical contact also allows those so lacking in unfoldment that we call them depraved, to come for the growth and development necessary to them.

Spiritual mediumship is the avenue through which we come in contact with the denizens of spirit land to receive from them the blessings of their continued presence and advice, as when in the physical form, and to profit by their exploration in the land to which we are all tending. It also solves the problem of spiritual unfoldment. Scarcely one feels that his physical life has completed his possible or necessary growth and the

means of progression after transition has become the question of the religious age. Although many creeds retain the despairing doctrines of an eternity in one of two conditions—heaven and hell—hereafter, few teach them and comparatively none believe the doctrine. The idea of degrees of happiness or torment is generally conceded, and degrees indicate growth and progression most emphatically.

Spiritual mediumship is the key to open the door great of spiritual knowledge. It is the way the truth and the life. The fact that all classes of spirits manifest, proves a mighty caution to the investigator of this law; yet the natural necessity of its unfoldment for personal comfort and kindly helpfulness to others intensifies the desire to know "Can I be a medium?" Next week we will continue this thought.

PERPLEXING QUESTION.

O. L. Harvey Discourses Most Practically on the Ritual.

Shall we have a Ritual? Of course we will have a ritual for the same reason that we have text books in our schools and colleges; for the same reason that we have hymn books, and in law certain legal forms that must be complied with in the marriage.

In the marriage ceremony, for instance, although the marriage really takes place when mutual love and faith are pledged, still, some formal ceremony is necessary to make it public and legal. Those whom God—that is, love—hath joined together, no man can put asunder.

We need some form for the ordination of ministers and for the baptism of children. We might have several forms for each and let the minister take his choice, or make any variations that he chooses, remembering that the ritual is not iron-clad, or infallible.

I am very much in favor of responsive reading. It gives each person something to do. It requires more skill, education and training to read well in concert than it does to sing well in concert. Every word should be pronounced by all at the same time correctly, and in the same way.

It is a fine training for the children, old and young, to read in concert. We will find it difficult to do any work of muscle or brains unless we are trained to do that work. With Paul, we must say, "This one thing I do," if it is only digging a ditch.

We need not be absolutely bound to a ritual. We might change or omit parts of it, individually, as I do when I repeat the Lord's Prayer. I always correct the ungrammatical expressions that are in the old version and at the close say "Ah-men." It is smoother, better, and more correct.

I sometimes repeat the "Apostles Creed in the orthodox churches, but always change it to suit my own convictions. Thus I always say "Holy Spirit," never "Holy Ghost." I never say "resurrection of the body," but resurrection "from" the body. When I read some hymns I never hesitate to substitute the words "hope" or "light" for the word "cross" and where "blood" is used I say "truth." Blood signifies truth.

I am not fighting the Christian churches, myself. I think Spiritualists should adopt everything that is good and true in the churches. I believe that nine-tenths of all that is taught in the Christian churches today is true and the other tenth is not worth quarreling about.

I believe the Unitarian church is almost entirely right. They only lack two things: More love and a belief in immortality—i. e., Spiritualism.

Some of the most highly trained

and educated men in the world are in the pulpits, and the best music on earth, to me, is in the Christian churches.

However, there are some doctrines taught in the churches that I am going to fight. Vicarious atonement is an ethical and religious monstrosity. We will kill that dogma. Endless misery, for any being, is unworthy of a god, and characteristic of a devil. We will kill that idea. The existence of a supreme, personal Devil is a myth. It is impossible for blood to take away sin. We are going to fight all these falsehoods with the sword of the spirit, with love and truth, not by force and hate.

Whenever I hear a Spiritualist denounce the churches and the Bible with malignant hatred, I always put him down as an ignoramus because when I come to sound him I find he never goes to church, never reads any modern works on Christianity, and never reads the Bible. If he did he could not understand it.

Of course the main objection to such people is the malignant hatred and diabolical spirit they display. Whoever comes seeking the truth in love, and charity, is always welcome. Spiritualists should never know hatred or fear. I have noticed one thing in the holy cause in which we are engaged, that God Almighty never selects cowards to do His work. They would be certain to fail. Each one of us must be a hero or a heroine. Spiritualism is marshalling its mighty forces (invisible) to sweep the earth. In its ranks today, are found the greatest heroes, the most daring and intrepid spirits, the bravest of the brave.

Christianity has made vast strides during the last fifty years. Spiritualists have re-Christianized Christianity. The Christian churches will soon be cooperating with us. They are now. Educated ministers teach that the story of the Garden of Eden was an allegory. All creeds must be revised. Evolution has revolutionized the churches. Christianity was an evolution from Judaism. Spiritualism is an evolution from Christianity. Let us not deride and condemn our Mother too harshly and unjustly. Jesus Christ was the greatest Spiritualist and medium, as well as the most heroic soul who ever lived up to His time. There have been greater since, more highly organized, more sensitive, who have done more wonderful works, as He predicted, on the foundation principles that He laid down. I think we should accept Him as our model—not absolute or infallible, however. Still, I think with Renan, that, "All ages shall proclaim, among the sons of men, there are none born greater than Jesus."

West Lafayette, Ind.

Missionary Work in Ohio.

I wish to express through your valuable paper that the Ohio State Spiritualist Association is ready to do Missionary Work wherever called, and are desirous of corresponding with all societies in Ohio.

I am forming a circuit and the Missionaries expect to start out the first of January and wish to assist all societies that desire their services, at a very little expense to the Local Societies. This is for two months, and by that time we will know whether the plan is practical and will prove a success.

Let us hear at once so I may have the route formed by January 1st.

We also wish to announce the O. S. A. Convention will convene in Columbus, O., Board of Trade Building, May 27, 28 and 29, 1904. The West Side Spiritual Church has furnished this building.

MRS. CARRIE FIRTH CURRAN.

Pres. O. S. A.

123 Indiana Ave., Toledo, O.

WHAT IS INSPIRATION?

The Meaning of The Much Abused Word is Considered Critically.

ARTHUR F. MILTON.

Inspiration is that which unfolds a truth or a truism to our interior or soul consciousness, *volens volens*; or that which whispers a warning against danger; or tells us of deception, fraud, hypocrisy, or wrong in another; or animates us to act when in doubt or despair, and leads right.

Inspiration is anything which touches us intelligently—with or without solicitation; which reveals something to us—either previously unknown or additional knowledge upon that known; which unravels mysteries unexpectedly and illuminates our mentality with light or information wanted—frequently without brain-effort on our part.

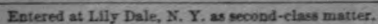
Inspiration is that sensed beyond effects as sympathy and antipathy or that which attracts or repels—one being a harmonious and the other a discordant vibration emanating from a person, object or life-principle of any kind (or inert objects that still contain magnetic life, as a piece of worn clothing, old bed-rooms, stuffed furniture, etc.) But as feeling generates thought, every sensitive terminates intelligently or resolves itself into a thought, proposition or a revelation of some kind—if but to betray the chief characteristic of the individual sensed. This is often called psychometrizing (soul-measuring) but it is inspiration nevertheless, for it tells of something not inquired after—a spontaneous unfolding of truth as it exists beyond the effect touched upon either physically or mentally.

Inspiration is that which appeals to our poetic fancy or makes us hum a tune when least in the humor for it. A passing etheric vibration or thought-wave may have that effect on us when momentarily passive or tranquil—in the transition from a finished subject or task to another.

Inspiration may be also that which tempts to evil deeds or to something not beneficial to ourselves; for there are evil thoughts and vibrations afloat as well as good ones; and if too weak to resist such, we are as prone to act on the one as on the other. In fact, it requires more force to resist the discordant at times than it requires to act with it—the only safeguard being the indifference to temptation, which is synonymous with no desire.

Thus inspiration may be anything that touches us intelligently, whether good or bad, whether for our benefit or the reverse, whether pure or impure, whether pleasing or provoking, whether for our best or worst—according to the best of our desires—for we also attract thoughts or impulses in harmony with our nature—the latter being consistent with the desire for light on a specific subject. An indolent individual may thus be inspired to take a rest after a rest, or continued rest—this being in accordance with his specific desire; and indolence, paradoxical as it may appear, finds a firmer foundation in the able bodied thus inclined, than in the nervous and enfeebled—their nature being less controllable by suggestion for activity than the latter, who are always more or less sensitive to disturbances, which keep them in motion, and will not permit them to rest. It may be Nature's method of developing a firmer will-power as the able-bodied seem to possess, but a foundation created by motion per se, also individualizes itself for this effect at the finish; and between the two the sensitive will have the most mental or spiritual force in his favor at the end of the race—thus the most energetic.

Continued on Page 8.



REMITTANCES.

Address all communications and make all money orders payable to The Sunflower Publishing Co. Don't neglect to sign your full name and address plainly in every communication. Don't send your personal check as it costs 15 cents to collect it, and we must deduct it from the amount you send.

Prominent in this line may be mentioned the decrease in heresy trials. Is it a fact that the churches have seen the fallacy of turning out such men as they have been turning out of the churches to preach the still more

The N. S. A. has continued in its customary channel. What it has done is left mostly to conjecture as reports are not definite enough to decide on what it has or has not accomplished. The only question that it now seems to have prominently before the public is the adoption or rejection of a ritual. Its missionary work has been continued and a German representative added, but so far as reports go it has been confined to a limited locality. The writer once had strong hopes for the N. S. A. He still hopes it may be able to accomplish the good it should be to the cause it represents. Certainly its efficient secretary is doing all one little body can do to make it.

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Had he lived that promise would have been sacredly kept and there would have been no undue "begging" for funds. But the school was opened September 30, 1902 and on December 13th, while the papers were being prepared to cover these agreements, and a meeting had been appointed with his attorney, he got out of bed one morning, started to put on his trousers, fell to the floor, with a

Send in any amount you can send immediately. Every person who gives \$5.00 will be sent a membership in the Morris Pratt Institute Association which will give you the right to vote in business meetings of the Association for one year and can be continued indefinitely for an annual due of \$1.00 per year. \$25. will entitle you to a life membership. \$50 will give you the right to send a pupil for one year or to go yourself if you so desire. Whatever amount you give will be reported in THE SUNFLOWER and also the receipts showing how the money is used.

Let us accomplish this, friends
Let us do it now!



LILY DALE NOTES.

Another Christmas has passed at Lily Dale with its usual number of guests from out of town, and a few of our people going away to spend the day or week with relatives and friends.

Our school teacher, Miss Derby, gave the school children, in fact all the children in the town, a Merry Christmas by having a Christmas-tree for them at the school house, Christmas eve. A very nice entertainment was given in which all of the children took part. Emery Paine, one of the scholars, took the part of Santa Claus and presented the children with the gifts on the tree. Many presents were received by the little ones, nor was the teacher forgotten by Santa Claus, her name being frequently heard among the recipients of the presents. Santa Claus anticipated visitors at the festive occasion and appeared with a large basket filled with sacks of popcorn which he passed among the audience. The evening was pleasantly spent and will long be remembered by the children.

Mr. Hardcourt and family have returned to their home in Buffalo, N. Y.

The weekly card party held at Library Hall was well attended last week. It was decided not to hold another until after the holidays.

Mr. J. K. Wilson of Bradford, Pa., who is a regular attendant at the summer sessions has gone to Florida for the winter.

Miss Mary Sherman has gone to Cambridge Springs, Pa., to spend the holiday season.

Mrs. Nettie Bower returned home Christmas night from an extended visit in Ohio where she has been visiting Mr. Bower's and her own relatives, stopping on her return at Meadville, Pa., and Falconer, N. Y. to visit friends.

Mr. and Mrs. W. H. Bach and Mrs. Foote, who is Mrs. Bach's mother, spent Christmas day at Jamestown, N. Y. as the guests of F. W. Foote and family. They had a Merry Christmas.

Miss Flossie Griswold has gone to Warren, Pa., to spend the holidays with her grandparents.

Mr. and Mrs. Joe Turner spent Christmas day with Mrs. Turner's relatives in Dunkirk.

S. J. Richardson moved his family into the Thomas cottage the day after his house burned. The house was pretty completely furnished so they are quite comfortable. Mrs. Richardson came home very soon after the fire also Guy Richardson, a son who was in Wellsville, N. Y. at the time. This is all of the family, the father and mother two sons and two daughters. A family of six with practically all their clothing burned except what they had on is a proposition which touches the sympathy of all the residents and friends of the family. The oldest daughter, Miss Grace Richardson is widely known all through the surrounding country among the dancers, having played the piano with the West orchestra, and the citizens of Lily Dale have appointed a committee consisting of Mrs. J. H. Binney, Mrs. E. P. Bach, N. C. Lutgen of Lily Dale and F. H. Pickett and E. W. Phillips, Cassadaga to get up a dance the proceeds of which will be handed to Miss Grace as a token of sympathy in her loss and of appreciation and friendship. The dance will be held at Cassadaga for several reasons, one of which is we have no hall large enough to be used in the winter here except at Lily Dale park and that could not be heated if it should not be a warm night and the dancers are in the habit of attending dances at Cassadaga from all the surrounding towns and a much larger crowd could be gotten there than here in the winter. Conveyances will be furnished to all the people who wish to attend from here.

The committee will make an effort to dispose of as many tickets as possible and will call upon our citizens for that purpose. The price of tickets has been made "50 cents; or as much more as you wish to give." It is hoped a goodly number may be sold and if any of the readers of THE SUNFLOWER wish to purchase tickets, we will be pleased to furnish them on the above terms.

Christmas trees made the children

happy at the homes of Mrs. Dedrick and Mr. and Mrs. Lewis, there may have been others in town but they have not reached our notice.

Henry Skidmore has been confined to the house for several days on account of illness.

Dr. and Mrs. Hyde have gone south for the winter. They will spend several days in Washington, D. C. and then go on, their objective point being Jacksonville, Fla.

Miss Derby, the school teacher, has gone away to spend the Holiday vacation.

Mart Champlin has returned home having spent several weeks in Pennsylvania.

Mrs. Rannie, daughter of Mrs. Robertson who built the new cottage on First Street has been here for the past month.

Mrs. Champlin has been in Jamestown for two weeks as her daughter's. Charley Hoard and wife have been spending Christmas as the guests of Mr. and Mrs. Lewis.

Florence Davis is here with her mother, Mrs. Ada Davis.

Mr. and Mrs. E. L. Griswold entertained the following relatives at their home on Christmas day: Dr. Lafayette Todd, of Dunkirk, N. Y.; Archie Todd and family, of Monessen, Pa.; Miss Florence Pierpont, of Glenville, O.; Miss Lena Todd, of Muncie, Ind.; Miss Jessie Pierpont, of Olean, N. Y.; Mr. and Mrs. Homer Todd, and D. T. Harris, of Lily Dale, F. H. Beebe and daughter Vesta, Mr. and Mrs. J. E. Pierpont, and F. N. Viall of Cassadaga, and a friend, Miss Margaret Keough, of Cassadaga.

Mr. and Mrs. Fay Johnson are here spending the holidays at Mr. Johnson's.

Mrs. Dedrick's son, Allen Dedrick and his family spent Christmas as the guests of Mrs. Dedrick.

The husband of Mrs. May Covell, who owns a cottage on First Street, passed away this month. His body was taken to Corry, Pa., for burial. Mrs. Covell has been quite sick since the death of her husband and is now at Corry under the doctor's care.

Merry Christmas From Mrs. Pettengill.

The following telegram was received Christmas day: "San Diego, Cal., December 25th. Editor SUNFLOWER, Lily Dale, N. Y. Please extend love and Merry Christmas to all dear friends at Lily Dale, Abby Louise Pettengill."

We extend the compliments of the season to our President, in the far-off sunny clime, from the residents of Lily Dale and wish her great joy. They will all be glad to see her pleasant face which will bring additional sunshine to us in the spring.

FROM BALTIMORE.

Dr. N. F. Ravlin, pastor of the First Spiritual Church, addressed a fair congregation Sunday December 13th, 8 p. m. taking for his subject, "The Spiritual Philosophy vs. Dogma Concerning God and the Devil." He prefaced his remarks with reading from the Fourth Chapter of John, First Epistle, 16 verse. He said in part that he was not criticizing the church as a people. He had no objection to Christianity but certainly has to Theology and Church-anity. We are not destroying Christianity, but trying to lift it out of the mire of theology. Christianity is one thing and theology another. One is the precept as taught by the Nazarine whilst the other is the outgrowth of times and conditions. If Christianity does not make men and women better, it is not Christianity. If the philosophy of Spiritualism has not an uplifting tendency to those who know it, it is not Spiritualism to them but simply dogma. Jesus never dogmatized. He taught a pure Spiritualism. If you will notice Jesus is always called the "Son of man" and not the "Son of God." Christ did not consider himself equal with the Father as he said to his disciples, "Why callest me God? there is none good but God. Worship God." Theologians have divided God into three parts. Three personalities, and yet one person. Three times one is one. Queer arithmetic that. But that is theology and not Christianity.

The Bible nowhere teaches the doctrine of the trinity. Where one verse or chapter may seem to favor such an idea a hundred verses or chapters proclaim the contrary. God is a spirit and they who worship him must worship Him in spirit and truth. The idea of a personal God as we understand personality, is certainly contrary to reason and stultifies our common sense. So it is

with the devil idea. There is no personal devil. There is evil in the world no one will gainsay. But no one personal Satanic majesty created by a God.

If a personal devil exists we have the facts staring us in the face that he is mightier than God; his influence over the human race is far more out-reaching than the influence of God. Now if such is the case, why don't God kill the devil and thereby abolish his power for evil. Theology tells us that Satan was formerly an angel in heaven but fell from his high estate. There was war in heaven so our theologians tell us, and the outcome of it was that Satan was cast into prison for a thousand years. Mind you, this is theology, not Christianity. This was all before the creation of man. Adam and Eve finally appeared on the scene. The forbidden fruit episode takes place and lo! Satan, from his prison sends a telephone or a telepathic message to eat of the fruit of the garden. But God said "If thou eatest the fruit thou shalt surely die"—they did not, though—as they lived a thousand years afterwards.

We do not know when Satan was liberated from the pit. You can't find any place where Satan was not according to theology. He with God fills immensity. Both fill immensity. Natural philosophy teaches us that no two objects can fill the same place at the same time. Yet God and Satan seem to do it. But we mortals must swallow what our theological friends have for us and ask no questions. Whether they compare with sound common sense or not. Theology has made a horrible wreck of the whole Bible; Calvin theology, predestination, and the rest thrown in.

Is it any wonder that I abhor theology? Evil is perverted good. There is no such thing as evil, strictly speaking.

We as Spiritualists recognize a superior intelligence, call that intelligence what you may. We recognize God in everything, in the flowers that bloom, in the rivers that flow, in the good actions of our fellow man. Worship does not consist in simply going to church to hear a sermon or to join in the singing. True worship is best understood as doing our duty to all mankind. That is worship, pure and simple. We have no fight with Christianity. We admire the pure life of Jesus and strive to emulate his example. Best of all we know that our friends just across the borderland can and do return to us and assure us that life is real and communication is possible with mortals on earth.

Theology feeds us on the husks that the swine did eat but Spiritualism feeds us on milk and wine of truth and a knowledge that if a man die he shall live again. So much for the knowledge of life and death, so-called. Let us live our Spiritualism and prove to our theological friends that we have passed from darkness into life.

D. FEAST, Cor.

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By Thomas Paine. This book did more for the cause of American Independence than any other one thing. It came at a time when the people were disheartened and almost ready to give up, it was read at the fireside and in the military camps and acted as a spur to the discouraged men and women. Price, paper, 15 cents; cloth, 50 cents.

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a. m. p. m.			a. m. p. m.	

*Daily.
†Daily except Sunday.

SUNDAY TRAINS.
Leave Titusville 7 a. m., Falconer, 9:14; Lily Dale, 9:52; arrive Dunkirk, 10:20.
For return see number 3 above.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

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B. F. AUSTIN AT HAMILTON, CAN.

The Hamilton Herald Reports His Work There in a Manner That Shows Its True Worth.

The Spiritualists of the city are patting one another on the back to-day by reason of the success which attended their services in the Star Theatre Sunday afternoon and night. At both meetings, in spite of the bluster day, the attendance was satisfactory and the lectures thoroughly interesting. For over twenty years Dr. B. F. Austin was a prominent Methodist minister, and principal of the Methodist College at St. Thomas. His deposition from the ministry four years ago because of his Spiritualistic teachings will be remembered. He is a fluent speaker, and has that happy knack of placing his arguments in a way that is convincing.

William Strong was in the chair, and he succeeded in working himself up into something akin to rage as he referred to the fearful bondage in which the people are held by a muzzled press. He had been told on what he considered good authority that a ministerial deputation had been sent to the city press, and, through threats of withdrawing subscriptions, had succeeded in having his letters refused. He called upon the spirit of the living God to raise up men who were men to sit in editorial positions. He then proceeded to hand out a few of the namby-pamby preachers of kid-gloved Christianity, and said that Christian teachings had been over-ruled by priestcraft.

WHAT CONVERTED ME TO SPIRITUALISM was the subject on which Dr. Austin talked, and he handled the subject well. He told of being brought up a strict Methodist, of his entering the ministry, of his elevation to official position, and of his appointment to the principalship of Alma College. He then proceeded to tell the story of "my downfall from orthodoxy," as his Methodist brethren put it, but "my elevation to spiritual emancipation," as he termed it. He said he was aware that some Methodists tapped their foreheads significantly when ever his name was mentioned; but he believed that every minister owed it to himself and to his congregation to investigate Spiritualism. If it proved a fraud, a deception, a delusion, the minister should know and expose it to his people; if it is proved right, the minister should get to the bottom of it. Spiritualism is spiritual; if it is true that it proves the foundation of the Bible, every church member should understand it. Spiritualists, he declared, demonstrated the truth of the Bible miracles, and re-enact them today. All the churches teach some truth, but theology has buried the tenets of primitive Christians.

Referring to his early life, he said that some parts of the Methodist doctrine he accepted reluctantly—a vindictive and angry God, a personal devil, the separation of the righteous from the wicked, the division of families, a day of judgment when the wicked are cast into everlasting torment. These he had accepted reluctantly.

The story of Adam's fall was mythical, he said. The history of the race is written in the rocks, and science demonstrates that there never was a fall of man; his progress from the beginning has been upward. If the speaker had the power of God and could change an atom of sand into a living, breathing soul, would he have the courage to do it with the possibility of eternal damnation in front of that soul?

Every time the words "Man of God" are read in the Bible, they should be read "medium."

In his case the development to Spiritualism had been gradual. Every one admits having had significant dreams, prophetic visions, apparitions, or the warning of the demise of friends. There are no explanations of these in the theological scientific text books, and they can only be explained through the medium of Spiritualism. The Bible tells of Joseph's significant dreams; the same thing is being re-enacted every day.

He then went on to tell of his determination to investigate, of calling upon the mind-readers in Canton, O., and Detroit, Mich., and at Lily Dale, and of the wonderful things he saw and the messages he received from spirit friends. In one case the spirit hands materialized and a family physician treated a man magnetically for a trouble in his arm. Another medium to whom he went handed him messages from departed relatives and described them accurately. He went away convinced that there was something in it worth investigating, whether in or out of Methodism, whether in orthodoxy or heresy.

There was not a phase of the miracles he had not since experienced. He had seen fire test applied to a woman's body, and it was not even scorched. The so-called dead have been raised, as in the Bible times, the sick healed. At one time he saw 30,000 words written by a spirit hand in less than five minutes.

Referring to his trial for heresy, he said he had received a prophetic message three nights before, telling him that he would be expelled from the ministry, and a friend in London had also received the same word. "I went out of the largest conference with the largest majority ever given, 298 votes out of 300. I went out a free man from thralldom, and today for all the wealth of Toronto I would not preach a personal devil and eternal separation."

Science has killed the doctrine of a personal devil, and Spiritualists believe in good and evil spirits. The angels are the spirits of the departed. Pentecost was a seance, and John Wesley believed in Spiritualism. The old theology is a nightmare; it is dead and should be buried as a stench in the nostrils. Spiritualists believed in God and love everywhere; death, disease and devil nowhere.

The doctor said he had been appointed to the chair of psychic research in the new \$600,000 college in Geneva, N. Y.

Chairman Strong said there was hardly a night passes or a morning dawns but his mother comes from the spirit world and speaks the sweetest words to him. The present system of Christianity has grown infidels.

During the evening Mr. Davies gave a number of illustrated songs.

PSYCHIC LIFE AND LAWS.

Some Potent Thoughts on a New and Valuable Book on the Above Topic.

W. J. COLVILLE.

Now that so very much discussion is in progress concerning Hypnotism, Suggestion, Mediumship, and all other phenomena, the appearance of a really good and reliable book dealing with these immensely fertile and important themes is practically opportune. It is with sincere delight that we hail the advent of a finely and plainly written book bearing the above attractive title, by Dr. Charles Oliver Sahler of Kingston-on-Hudson, N. Y.

Dr. Sahler's Sanitarium, which I visited and in which I lectured several times during December 1902, is an extremely interesting and well conditioned institution in which the patients are treated not as though they were invalids, but as visitors or guests.

Some of the results of Dr. Sahler's singularly successful practise of psycho-therapy extending over a number of years, are embodied in the excellent volume to which we are now calling particular attention, and as the contents of this noble work are of a nature to appeal forcibly and favorably to all sincere students of psychic problems everywhere, we deem it a privilege to cordially recommend it to all who are desirous of learning exactly what competent, broadminded medical men are now saying on the subject of the spiritual life and the power of thought conquering physical infirmities.

The book is in thirteen sections, all of which are highly valuable. From chapter 7, entitled "Suggestion and Suggestibility," we quote the following suggestive extracts: "A good deal of unnecessary alarm is current among persons not understanding the nature of psychic treatment and its limitations, growing out of the belief that a subject's own will and intelligence can be overthrown by an operator, and thus the very throne of the being usurped and the life accordingly thrown open to harmful influences. Even if the assent of the subject, either directly or indirectly were not absolutely necessary (and thus the original responsibility of the state be thrown on the operator) the power of an operator is limited always by the nature of the instrument with which he has to work, and that is the brain of the subject."

"If there is little or no development in the direction of a certain tendency, an operator cannot produce phenomena in that direction any more than he can produce the note of a cornet by blowing a tin horn. A person whose nerve-centers controlling time are undeveloped cannot be made to sing in the psychic or hypnotic state, and a person who detests deceit and dishonesty cannot be made to lie or steal. In short, what would be impossible in the normal state is equally impossible in the abnormal." After citing some striking illustrations furnished by events in his immediate practise, he adds: "This illustrates the fact that the soul is its own master, and in the last analysis must be held responsible for its every action."

The book is so good from beginning to end and so replete with valuable instruction of exactly the kind that people are now especially needing in consequence of "The Great Psychological Crime," scare, that it seems a public duty to recommend just such sane and helpful literature as an eye-opener and a tonic to the many whose convictions need settling and whose nerves need quieting. The book is published by Fowler & Wells in excellent style and makes a valuable gift at the holiday season and is a permanently useful addition to any library.

What Steel is Made of.

The raw materials of manufacture in making pig iron consists of iron ore, coke, and limestone, in the proportion of 2 pounds of ore to 1 pound of coke and 1-3 of a pound of limestone. In the manufacture of steel from which rails are rolled, there are two fundamental processes; first, the reduction of the ore in the blast furnace; and then the conversion of the molten iron into steel in the converter. The description of the blast furnace is the same for all the subsequent branches of the steel industry; for blast furnace practice is practically the same today in every furnace throughout the country. Each furnace consists of a huge steel shell varying from 75 to 90 feet in height. It has its largest diameter at about a quarter of its height, and tapers regularly to its smallest diameter at the top platform. The upper portion is known as the "stack" the lower portion as the "bosh" while below this is the "hearth" in which the molten cast iron collects. The bosh, which is just above the tuyeres, is provided with annular hollow bronze castings built into the brickwork, through which a stream of cold water is circulated for the purpose of keeping down the temperature of the brickwork at the hottest part of the furnace. It should be explained that the whole interior of the steel shell is lined with about three feet of brickwork.—From the *Scientific American's* Special Number on iron and Steel.

"No matter what it is that I feel to do, that I will love to do, and the Power is mine to do it."

ARDETHA THE TEACHER.

This is a book of 154 pages given by Ardetha, the spirit of an Atlantan, through the mediumship of F. Corden White, to G. W. Fuller. It is an interesting book and will well pay perusal. Many of the questions that appeal to Spiritualists and those who are entering the field of free-thought are considered and answered by the "Teacher" through the lips of a medium. Cloth, 75 cents.

THE INFLUENCE OF THE ZODIAC ON HUMAN LIFE.

By Eleanor Kirk. The great interest in the study of Astrological subjects makes this an especially interesting book. It takes up the general influence of the planets and their positions, upon human life and gives a short character sketch of the individuals born under certain signs. The date of each cusp is given so that no information is necessary excepting the day of the month of birth. It also describes the diseases a person is liable to when born under certain signs, the business adaptability, etc. It is a book for the use of the average person than for an expert Astrologer, although valuable to the latter. Cloth, \$1.00.

ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Paper, 25 cents; cloth, 50 cents.

WHY DON'T GOD KILL THE DEVIL?

Some of the questions involved in this are quite complicated. If the Devil is bad now, was he better at the time God made him, and was he good when "God saw all that he had made and it was very good"? If God is all-powerful, and the Devil is a detriment to humanity and to the peace of this world and gets the majority of us in the next, why don't God kill him? Can't He do it? If God can kill the Devil and don't, is He not responsible for all the evil the Devil does? You will never regret it if you send 15 cents for this book.

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is a magazine devoted to the home. It contains departments devoted to Physical Culture, Practical Training for Women, Problems in the Lives of Wives, Husbands and Daughters, The Harmonizing of Colors, The Women Who Achieve, The Fairyland of Science, Home Building and Home Furnishing, The Kitchen Laboratory, The Entertainment and Recreations of a Family, and articles on home topics by some of the most distinguished writers of the day. It is published by The Cosmopolitan Co., and is beautifully illustrated.

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is a very handsome book of 500 pages, bound in half-leather, giving the early lives, growth, achievements and successes of the men who are now the leaders in the Financial, Mercantile, Manufacturing and Transportation world, making a very interesting and instructive work.

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THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

A Good Man and a Medium.

Many of my friends in all parts of the country with whom I have conversed, no doubt have become aware that I am somewhat prejudiced against materialization, on account of the fakeism so often connected with it and the disreputable character of many of that class of mediums. It is a pleasure, therefore, to meet with a medium that I can fully endorse. Such a one is Wm. H. Kanouse of Seattle, an account of whose seances in this place was published in the Everett Daily Herald, which I append to this.

Unlike many physical mediums, Mr. Kanouse is a young man of splendid habits. He neither chews, drinks smokes or eats pork. His language is always pure and elevating, and is never interlarded with vulgarity or profanity. Indeed he is a model young man, and I wish there were more like him. From such a young man we may expect to find honest mediumship and in his case we are not disappointed.

The article appended below is true except the reporter got three meetings mixed, or consolidated into one—from the fact he did not properly understand whoever related the matter to him. The medium sat with his feet on the floor and his hands filled with the same material as I have been informed by creditable persons. The first night I attended, his coat collar was sewed together and his coat sleeves to the knees of his pants. The second night I was not present but I am told that a lady materialized and walked over to the piano, which, according to my recollection from the first night, was, at least twenty feet from the cabinet and to the rear of the circle, and there she played "Nearer my God to Thee," with variations. In the other two evenings which I attended, in fact in all, I had advantageous positions, and in both I saw three spirits rise out of the floor at the same instant, and when they had completed their visit they disappeared in the same spot.

My son who passed into the spirit world 42 years ago came to me as I expect to meet him in the land of souls a few years hence, but as I did not recognize him he dwindled down to a babe and then grew up to manhood again in my presence. But I will not withhold the reader from the account longer.

DAN'L. W. HULL.

SPIRITS STICK TO SNOHOMISH.

Return After Many Years to Visit Their Friends.

A Seattle Spiritualist medium, named Kanouse, has been holding some amazing seances in South Snohomish and as a result the good people of that neighborhood are doing some hard thinking.

Tuesday evening, at the home of H. S. Hansen, a number of people, old and young, formed a circle, and with the medium securely locked in his cabinet, with arms pinioned, coat sewed up, and both feet and hands in flour, so that traces would be left if he made the slightest move, the seance began. Those present declare that relatives appeared, in plain sight of all present, one lad seeing a little sister who died in infancy. A well-formed woman materialized, and played on the piano. Frank Head, who was drowned, appeared so all could see him, and held a long conversation with Mr. Hansen, as did William Hamilton, who died of lockjaw this summer.

Explain it as one may, there is no question that those present, young and old, believe they saw these things, and according to temperament, are either convinced that Spiritualism is real, or are puzzling their minds in a vain search for a key to the mystery. All present are well-known, respectable people.

Mr. Hansen said this morning, "you can laugh all you like, but it was beautiful. Why, three of my children, long since dead, came up to us last night as natural as life and talked with their mother. First it was like a cloud, but as I felt their influence draw—it must draw upon the people or the medium could not stand the strain—the figures formed and stood out very distinct.

"I have believed in Spiritualism for sixteen years and have had many manifestations in my own home. What convinced me was years ago my daughter, now married, but then a little girl, was alone by the kitchen fire, she suddenly fell over, and using a slate, wrote a long message in Norwegian, from my dead sister.

The child used a good hand, though she could not write even in English, and did not know a word of Norwegian, as we never talked it at home."

CARRIE. E. S. TWING

Writes Entertainingly of the Work at Lake Helen.

The ten days since I arrived at Lake Helen have passed so rapidly that I can hardly believe I have been here so long; but I am a house-keeper here in our little home mis-named by some "The Palace," as it covers very little ground and does not take much space in the air; but it is large enough for husband and I.

When we left home we had a fine sleigh-ride to the station and in less than a week were looking at blooming roses and listening to the songs of birds.

Mrs. Elizabeth Thompson and Mrs. Carrie VanDuzee of Lily Dale, are now occupying their new quarters in George Bartholomew's new cottage, which is arranged for three different families. The other rooms are occupied by Mr. and Mrs. Baker of Montpelier, Ind. I hear Mr. Bartholomew hopes to build still another cottage for renting purposes. He and his wife and niece, Miss Josie Botsford, are snugly ensconced within their cottage which was built last year and named the "Blue Bell."

If people who have money to invest would put some of it into cottages here, they would be sure of a good percentage and do good besides.

Mrs. Helen Sage has the hotel all ready for those who want rooms. They are as clean as soap, water and muscle can make them. Some of them are already rented for the season. The hotel is quite separate from the dining-room and kitchen. Mrs. Ellen M. Fisher has charge of them, as she did last year, but has not the same assistants. At present Mr. and Mrs. Frank Johnson of Dunkirk, N. Y.; Mrs. Fisher's father and mother, Mr. and Mrs. Walter Cardot Burnham, N. Y., are with her, but she will have an addition as soon as the season advances. A great many pleasant thoughts go out to the "other girls" who were here last year.

E. W. Bond, or rather, Maynard Bond's new Box and Basket factory near the station is proving a successful venture. Already fifty men are employed and as the business increases more help will be needed. The Cassava factory near the station also employs a great deal of help and the root is taking the place of tapioca and other pudding stuffs. It seems capable of being used both for a drink as a substitute for coffee, as well as for food. The taste of the raw root is not unlike cocoanut.

Oranges are plenty and delicious. Some very small ones are sold as low as 5 cents a dozen, while 10 cents per dozen will buy those of larger size. I think the very large ones are 15 to 20 cents a dozen. The groves look very beautiful with golden fruit gleaming among the glistening orange leaves.

The rooms in the apartment house are all occupied now but there will soon be vacant ones when some of the friends move into their new cottages. There are six new cottages, some nearly completed and others just started, besides the one I spoke of as Mr. Bartholomew's. It is now over six weeks before the beginning of the meeting and there are already about 70 people on the ground to stay.

A Mr. Littlejohn, who came last year in consumption, has just passed away. Mary Stewart took care of him during the summer months, but later on his sister, Mrs. Barnum, from New York, I believe, came and stayed with him until he passed away. The body is buried here. The sister did not go back to the house after the burial. When Mr. Littlejohn came last year it did not seem he could live two weeks; but he came too late for even this climate to help him.

Mrs. Ed. Spencer spent a part of the summer in Northern Ohio but is back in the boarding house serving meals to several people, and Mrs. Fisher of Hotel Cassadaga had over twenty to dinner Sunday.

Two gentlemen from Maine, with their families, came early and liked the place well enough to build and will move into their new cottages within a few days. Their names are Littlefield and Lower—both identified with that enterprising camp in Maine called Etna. Indeed, the great State of Maine has four camps.

I send you a list of the names of the people on the ground at present thinking your readers might be interested in seeing how many states are already interested in the Southern Cassadaga Camp.

Mr. and Mrs. E. W. Bond, Mr. and Mrs. J. D. Palmer, Dr. and Mrs. Sherman, Willoughby, O.; Mr. and Mrs. E. D. Spencer and son, Lake Helen, Fla.; Miss A. Paxton, Hamburg, N. Y.; H. M. Clark, East Jaffrey, N. H.; Mr. and Mrs. Bartholomew, Buffalo, N. Y.; Miss Josie Botsford, Little Valley, N. Y.; Mr. and Mrs. Baker, Montpelier, Ind.; Mr. and Mrs. J. D. White, Lake George, N. Y.; Mrs. McGarvey, Mr. and Mrs. McDonell, Toronto, Can.; Mr. and Mrs. G. C. Lower, Detroit, Me.; Mr. and Mrs. S. A. Littlefield, Leroy S. Libby, Belfast, Me.; Mrs. C. C. Bacon, Lake Brady, O.; Mr. and Mrs. Wm. Graves, Oberlin, O.; Mr. and Mrs. T. B. Giddings, Cleveland, O.; Mr. and Mrs. A. A. Butler, Brecksville, O.; Rachel Bryan, Gears Creek, Ind.; Mr. and Mrs. H. S. Twing, Westfield, N. Y.; Mr. and Mrs. H. S. Kellogg, Lake Brady, Mr. and Mrs. A. Carrique, Pawtucket, R. I.; Mrs. E. Philbrook, Boston, Mass.; Mrs. E. Vogt, Newark, N. J.; Mr. and Mrs. W. Cardot, Mrs. Ellen Fisher, Burnham, N. Y.; Mr. and Mrs. F. Johnson, Dunkirk, N. Y.; Mrs. Helen Sage, Mrs. Carrie VanDuzee, Mrs. Elizabeth Thompson, Lily Dale, N. Y.; Mrs. M. E. Clark, Elmira, N. Y.; Mr. and Mrs. A. S. Wheeler, Waltham, Mass.; Mrs. B. Sulley, Buffalo, N. Y.; Mrs. A. E. Brown, Miss Agnes A. Perry, Danbury, Conn.; Mr. and Mrs. E. S. Strong, West Hatfield, Mass.; Mrs. Sarah Law, Mrs. Myra Ring, New Bedford, Mass.; Judge J. W. Underhill, Mrs. A. J. Underhill, Miss C. B. Rackle, Canton, O.; H. Hollihy, Buffalo, N. Y.; Mrs. Mary Stewart, Mrs. Rose Buchanan, Lake Helen, Fla.; Mr. and Mrs. David Sherman, North Collins, N. Y.

CARRIE E. S. TWING.

Morris Pratt Institute Fund.

We have received the following, which is a good start.

E. W. Brooks.	\$5.00
H. M. Edminton,	10.00
Mary C. Powell,	1.00
Rosa Burnett,	1.00
Mrs. Wm. Barnsdale,	2.00
C. H. Phelps,	.50
Chas. J. Fisher,	1.00
Dr. M. Kozel,	.10
I. S. Bail,	.25
Mrs. E. Densmore,	.10
Byron C. Woodbury,	25.00
Mrs. A. A. Scott,	1.00
Mrs. S. E. Taylor,	1.00

Total, 47.95

We have written for an order to pay the first fifty dollars, for if there is not a more generous response than sufficient to pay the difference before it can possibly arrive, we greatly misjudge.

So far as we have heard from the people they are pleased that we have taken this matter up, and all prophecy that it will be a success.

Now that Christmas and its busy scenes are over, let us get up collections and in other ways raise the balance of this money so quickly that the people of the Morris Pratt Institute will think we are orthodox givers if not so in belief.

Who will be next with a generous donation? We will stand the noise if you all speak at once!

Hurrah for the Morris Pratt Institute! The first College belonging to Spiritualism!

My soul is girt with Secrecies, Like petals of a rose.

—Anna Hempstead Branch.

WHAT IS WEALTH?

Health and Ability to Work Better Than Money and Worry.

Does wealth consist in money, houses, lands, bank stocks, railroad bonds, etc., alone? We think not. The young man starting in life with no money, but with good digestion, good sleep, good health and ability to work in some profitable employment, has what the aged capitalist would be glad to exchange all his millions for.

What compensation is money for sleepless nights and painful days or the misconduct of dissipated children? Which brings the greater happiness, the glitter, show, jealousies and falsity of fashionable life or the heartfelt friendships which prevail so largely in the homes of the industrious poor? In how many of the palaces of our millionaires will you find greater happiness in the parlor than in the kitchen? How many millionaires will tell you that they are happier now than when starting in life without a dollar?

On the top of mountains we find rocks and ice and snow. It is down in the valleys that we find the vineyards. Let no man envy those richer than himself until taking all things into account—age, health, wife, children, friends—he is sure he would be willing to exchange.—George J. Angell in Our Dumb Animals.

MOSES HULL IS SICK. He Needs Cash

Look over this list and see if you do not want some of these books, and order them from him at once.

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This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

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Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

G. W. Kates and wife will serve the Philadelphia, Pa. Spiritualist Association during January. Address them Thornton, Delaware Co., Pa.

D. Feast writes from Baltimore, Md.: "Mrs. Teige one of our local mediums, gave a seance in the lecture room December 10th to a good audience, considering the state of the weather. It was not a fit night for anyone to be out, but still nearly 50 people were at the meeting. All who got tests recognized them. The First Spiritual Church gave an Organ Recital November 24th. A very fine program was rendered. Over 500 tickets were sold and the Recital was pronounced a success from start to finish."

F. Corden White will attend the New York State Mass meeting at Buffalo which will be held in Buffalo January 15, 16 and 17.

George A. Kiehl writes from Lancaster, Pa.: "As I now get the SUNFLOWER regular, and try to sow its seeds into some of the orthodox homes of our orthodox city, I thought I would drop you a line and say that I like your paper very much, in fact, consider it a model one. Three true Spiritualists, including myself, from our city have just returned from Philadelphia, where they had two sittings with the materializing medium, well and favorable known at Lily Dale and all over the country as Mrs. Miller-Wilcox. Her powers have not grown less since I witnessed them last year at Lily Dale, they are truly remarkable. It is a pleasure to meet the lady, also her daughter and her son-in-law, Mr. and Mrs. Albert S. Cooper. The latter being the owner of "Fern Island House" now known as "Edelwald on the Lake," near Lily Dale, is now studying agriculture and horticulture, hoping to be able, when he returns to Lily Dale in the spring of next year, to grow anything under the sun from broom corn down to water cress. I am sure that under the knowledge gained by Mr. Cooper this winter Edelwald on the Lake will soon flourish like a rose and green bay tree combined. Friends all over the country will say Amen to this and bid these three true friends of humanity a hearty welcome to beautiful Lily Dale next year. May the angel world whom they serve so faithfully bless them forever more."

Laura G. Fixen, of Chicago, Ill., has gone to Australia. She sailed from San Francisco, California December 10.

G. W. Brooks will be in Toledo, O. during January. He will respond to calls for funerals.

The Church of Truth of Denver, Colorado want a first class speaker and medium. Address I. T. Niles, 2011 Scott Place, secretary.

Mr. and Mrs. E. W. Sprague are meeting with success in their missionary work in Indiana. The Ft. Wayne, Gazette gives fine report of their work there.

Mrs. Cora L. V. Richmond visited Owosso, Michigan the week of December 6th. She delivered two lectures and one funeral address.

Don't forget the date of the New York State Association Mass meeting January 15, 16 and 17, at Buffalo. Many prominent speakers and mediums will be in attendance.

New York State Mass Meeting at Buffalo, January 15, 16, 17.

Arrangements are being perfected and program will be published later.

H. W. RICHARDSON, President.

Now is the time to subscribe.

Buffalo Notes

N. H. EDDY, Correspondent.

December 20th, Mr. J. Clegg Wright opened the morning services at the temple with a few remarks, speaking of the facts and conditions relative to Central America; its churches, and ancient structure, systems of religion, historical phenomena, etc.

After the singing of a hymn, the guides took for the subject or line of thought that was expressed, "Causation of Law and the Tracing of its Effects Through Nature." Of the greatness of the problem he said "Man plans a cause at the back of all things."

The line of thought and ideas were very ably expressed. He also spoke very interestingly of the material, intellectual and historic knowledge pertaining to the past ages also of the progress and development of the principles of life. The lecture was an exceptionally good one, full of thought and ideas, instructive and interesting.

The Lyceum, under the present direction of Mrs. Dillon, is doing nicely. There will be an entertainment and gathering in the interest of the children of the Lyceum New Year's eve, at the Temple. In connection with the Lyceum is a class of investigation, in which a large number of adults meet and converse on some topic of interest.

Wednesday evening, December 23, the services at the Temple were conducted by Mr. J. Clegg Wright, who gave an interesting and instructive discourse on the subject "The Law of Mediumship," following with psychometric readings of articles placed on the table by members of the audience. The readings were acknowledged correct. Some excellent advice was given in connection with the readings. During the lesson on mediumship, Mr. Wright spoke advisedly in regard to the organizing of a psychic class in the church to study and investigate the different phases of mediumship, to learn something about the principles and laws of the phenomena. He spoke of the tiny rap, table tipping, slate writing, psychometry and telepathy, and the wonders of telegraphy. He said the faculty of psychometry is to awaken to the past, said the end of spiritual culture should be to awaken the soul to a recognition of its ability to unravel the past, also to attain a higher point or stride in the future unfoldment of nature's gifts, and possibilities. Mr. Wright's soul and spirit is ever alert to gain a more complete understanding not alone of his own gifts and possibilities but also endeavor to help others and interest them to cultivate their own psychic forces. Also from the utterances and the directions of the spiritual intelligences, who are his co-workers, does he aim to instruct his hearers in the manner which enables them to grasp thoughts and ideas of benefit and enlightenment.

Sunday evening, at the Temple, Mr. Wright made some preliminary remarks at the opening of the service relative to the great era of conscious progress, and he spoke about as follows: The spirit rap awakened us to new thought and new ideas, and today a new world is being opened to us. The world is moving under spiritual guidance. The statement made was "It is a gain to come to the consciousness of the spiritual world. There is an angel in every body and you can find it if you look for it." He said that it was a gain to come into the consciousness of a spiritual life, we shall meet our loved ones there, and in the spiritual life we shall have a better insight into the principles of life. Great strides are being made in the development of the race, and the world is in need of a higher state of justice nature is inspiring to the thought force. The guide spoke at length making many very able comparisons regarding the

action of nature's principles and law. Words are inadequate to express fully the beautiful ideas and significations given through the lips of Mr. Wright.

Dr. F. O. Matthews, speaker and medium for the society that meets at the chapel on Allen Street, is kept quite busy in both public and private work. Mrs. Matthews is gaining in health.

Mrs. O. W. Grant, 135 Prospect Avenue, has been having a touch of the grip during the past ten days but is feeling better.

A continued interest prevails in the meetings at Niagara Falls, where Mrs. A. Atcheson is speaker and medium. The socials and entertainments are well attended, and are spoken of as highly enjoyable.

Mr. Manger, the President of the First Society of Spiritualists, which meets at the Temple, has been ill during the past week. He was able to be out to the meeting on Sunday, December 20th, also at the mid-week meeting. Mr. Manger is proprietor of the Hotel Grand, 13 W. Eagle St., and has a good patronage.

BOY MEDIUM HEALS WITH SPIRIT CURES.

Dead Servian Doctor Dictates Prescriptions of Herbs, and Health Follows Their Use.

BRUSSELS, Dec. 19.—Miraculous cures are said to be performed by a lad of 16, named Edward Pirsch, who lives with his parents and two brothers in the hamlet of Chevelipont, near Villers-la-ville, South Brabant.

Three years ago the boy became a Spiritualistic medium, and since then has been treating people suffering from lingering serious diseases from all parts of the country. He has become the leader of a large and enthusiastic Spiritualistic group.

The News correspondent went to Chevelipont today and found Pirsch not an idiot, as has been reported, but an intelligent, healthy looking boy with dark, dreamy eyes. He works with his father, who is a master marble mason, and he told me he intended continuing his father's business. During his leisure time he studies languages.

He says he receives constant communications from spirits, sometimes from as many as fourteen consecutive ly. The most important of these is the spirit of a deceased Servian doctor named Cypriot, who dictates prescriptions of herbs, which the inhabitants say perform astounding cures. Many of the herbs used are not known in Belgium, and have to be procured abroad. The boy knows nothing of medicine, but the prescriptions are drawn up as by a professional hand, and are given in minute detail.

Pirsch writes the spirit messages in French, and, very curiously, they are often written backward. The handwriting is of quite a different character when different spirits are supposed to be speaking. The boy shows photographs which he has taken depicting what he says are spirit hands.

The family, who are in a good position, have all become Spiritualists. They prepare the herbs that are prescribed by the young medium, and supply them gratis to all seeking treatment. Every Sunday the house is full of patients, and seances are held in the evening.

Local medical men are up in arms against Pirsch's cures, and the parish priest declares that he is the medium of the devil.—Special cable to the Buffalo Evening News.

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Harsh, rough words cause many a headache. Cheerful, encouraging

words strike a responsive chord of brotherly love in the soul.

Bright words are like the sunshine, bringing light and life. Evil words blighten and leave iron in the soul.

It is a law that those who try to cheer others and make easy the path of pain, will themselves receive a benefit. The light which they seek to bring to others will shine upon themselves. And the law is true as regards the scandal monger, the knocker, the gossip. The evil of his acts will reflect upon himself. It will enter and embitter his own existence.

It is easy to speak encouraging words. It is a matter of habit. It is the way we look at life. If we allow ourselves to become grumblers, we are on the wrong path. We must mend our ways. A few well-directed efforts, and it becomes a beautiful habit to speak of the good.

—LEWIS R. HILLIER.

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